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the son of Omri, being the second scene on the so-called "Black Obelisk," discovered at Calāh, recording the victories of the thirty-one military expeditions of Shalmaneser's reign (plates XXXIX. and XL.); the capture of Babylon by Cyrus; and that of Ashdod by Sargon, king of Assyria (B.C. 722-705).

Assyrian and Babylonian ceremonies, scenes of war and the chase, are fully illustrated from bas-reliefs found in the ruins of the palaces of Asurnasir-pal, Shalmaneser II., Tiglath-Pileser III., Sennacherib, and Asurbani-pal, now preserved in the British Museum.

Accurate copies are given of stelæ, papyri, tablets, and other antiquities which refer to the religion, manners and customs of the nations with whom the Jews came into contact. Among these we notice: The Assyrian account of the creation (fragment I.) and of the deluge; the tablet recording the restoration of the temple of the Sun-god at Sippara, near Babylon, by Nabu-pal-idinna, king of Babylonia (about B.C. 900); a Babylonian boundary-stone; and a cuneiform tablet from El-Amarna, in Upper Egypt, recording a siege of Tyre when under Egyptian rule; and seals as old as the time of Abraham, inscribed with mythological scenes. Illustrations are given of the Egyptian custom of mummifying the dead; the weighing of the heart of the dead man in the judgment hall of Osiris; the return of the soul to the body after judgment; Egyptian brick-making, etc. To each illustration is added a short description, supplying dates and facts.

A number of maps greatly facilitate the study of Bible history and form one of the most welcome features of the book. In fine, there are few books of similar size, that offer such a comprehensive survey of all that is important in its bearing upon the study of the Bible. There is, to our knowledge, no other country where scientific results of the study of the Bible have been popularized in as neat and attractive, yet at the same time fairly correct and scholarly way, as the land that gives us these *Helps to the Study of the Bible* and that has already given us such splendid series as the "*Men of the Bible*" and the "*By-Paths of Bible Knowledge*."

W. M.-A.

The Books of Chronicles in relation to the Pentateuch and the Higher Criticism.

By LORD A. C. HERVEY, D.D., Bishop of Bath and Wells. London: Society for Promoting Christian Knowledge. New York: E. and J. B. Young & Co., 1893. Price, two shillings.

This little book consists of a series of five lectures delivered before "The Society for Promoting Higher Religious Education," at Wells, England, in the spring of 1892. The author declares it to be his purpose in the first two lectures to set forth "some of the chief grounds on which the 'Higher Criticism' rests its demands on all Christian people to give up their belief in the Pentateuch as in any true sense a faithful record of the work and words of Moses and a trustworthy historical record of God's dealings with the Israel-

ish people," and then after such a statement "to expose step by step the utter insufficiency of each of these alleged grounds to bear the conclusions which are built upon them." In pursuance of this object he considers five of the principal arguments in support of the analysis of the Hexateuch and to his own satisfaction, at least, completely refutes them.

The third lecture contains a general view and discussion of the historical books of the Old Testament, "their composition, their unity, their historical accuracy, the transparent honesty of their writers, and the evidences of the ages to their unimpeachable veracity."

In the fourth lecture Lord Hervey discusses the general questions of the Books of Chronicles, together with Ezra, which he connects with them, their date, authorship, occasion, sources, and so forth, in all of which points he takes the most conservative position. In the fifth lecture he considers some of the most prominent of the alleged discrepancies between Chronicles and Samuel and Kings, and for each he finds what is to himself a perfectly satisfactory explanation. In the latter part of this lecture we first find the justification of the title of the book. The plan of the author is to disprove in his earlier lectures the conclusions of the critics independently of the testimony of the Chronicles to the existence of the levitical legislation before the exile, and then to establish the historical character of the Books of Chronicles with a view to use them for the further verification of his conclusions in regard to the criticism of the Pentateuch.

The whole attitude of the book, as might be inferred from its authorship, is one of extreme conservatism, not to say bigotry. The author takes the most extreme critics only as his antagonists and assumes that if he disproves any of their theories he thereby demolishes the whole system of higher criticism, and establishes the opposite extreme position which he himself occupies. One would suppose from his representation that the sole purpose of the critics is to discredit the Scriptures and destroy the Christian religion. He seems to have no conception of any middle ground. His position is that of an advocate, set to defend the Bible against the attacks of its avowed enemies, rather than that of an impartial seeker after truth. While intended as a popular book, the work is not a safe guide for those who are not well informed upon the questions at issue because of its misrepresentation of the methods and conclusions, and especially of the motives of the leading biblical scholars of the day.

C. E. C.